

A //

LETTER
TO
A PERSON of QUALITY,
Concerning the
FINES
Received by the
CHURCH
AT ITS
RESTORATION.

WHEREIN,
By the instance of One of the Richest *CATHE-
DRALS* a very fair guess may be made at
the Receipts and Disbursements of
All the Rest.

By a Prebend of the Church of Canterbury.

L O N D O N,
Printed in the Year 1668.

THE
CHURCH
RESTORATION

By a Conference of One of the Elders of the Church
of Jesus Christ of Latter-day Saints
The Teachers and Elders of the Church
All the Saints

By a President of the Church of Jesus Christ

AMEN



CANTERBURY

1668.

S I R,

LAtely when you honoured me with a visit in *Canterbury*, we fell upon a discourse of *Cathedrals*; of which your short stay did not allow us to say enough for our mutual satisfaction. Did I want that Introduction to entertain you upon that subject, yet I could think of no fitter person, either for ingenuity or place to deliver my thoughts unto. They are at this present renewed by a malignant Writer, who hath cast a groundless and undeserved *Odium* upon *Cathedral-men*, to work their ruine, and that of the *Cathedral Churches* with them. He misrepresents their Persons and their Emoluments, depressing the Persons, and heightning the Emoluments, both unmeasurably beyond truth and reality. He Characteriseth the men *low in their condition and in their interests, covetous, and undeservedly rewarded*. He finds fault with the King for not seizing upon the *Arrears* of their *Fines* before their admission. Saith that they got vast Emoluments, *such as never were and are never like to be again*: That those *excessive riches were thrown upon them undeservedly*, and provokes

In the Libel intituled,
*A Proposition for the
safety and peace of
King and Kingdom,
&c. pag. 47.*

against them the envy of others as deserving better of the King.

If by the *lowness of their condition* he understands their shortness in *means*, and makes poverty a vice, he ought to remember that they were brought to that condition by men of his gang, who sequestred them for being guilty of Loyalty to their Sovereign. And that whereas those of the *Laity* that were in the same guilt were admitted to compound for their Estates, *Clergy-men* were deprived of their Livings, and kickt out of their Houses. If their enemies be grieved at their preferment, let them blame themselves for bringing them to such a low condition as made them especial objects of the Royal compassion.

If by the *lowness of their condition* he means that of their *extraction*: Let that Gentleman (if he be one) know that most of them are not inferior in blood to them that would bring them low. By the nobleness of their spirits in the hardest tryals they have expressed that of their Birth and Education. But it is part of their calling to rejoyce in their *Lowness*, since it is a conformity with Christ their great Master.

As for *lowness of Interests* we know well enough that our old Persecutors, who are now acting under new Vizards, would have us so disinterested in the State by our Poverty, that we should look unconcernedly upon publick actions and alterations, as having nothing to lose. But whether poor or rich, we are high in Interest for the publick prosperity, upon the account of *Conscience*; and have shewed so much by throwing off *all* other interesses for it.

Our undaunted constancy, great and long Sufferings, and loyal actions, clear us of the other imputation

tion of being *undeservedly rewarded*: wherein his Majesties wisdom and Equity is more taxed than we. Neither can we be justly blamed as *Covetous* for enjoying his Royal bounty, and using the rights of our places. The most part of the *Dignitaries* advanced at his Majesties blessed return, were persons that had lost their Estates for his glorious Fathers service: Courageous Holy men, who by their unwearied labours and the authority of their Piety, had kept the most part of the English subjects in their duty to God and the King, against the prevalency of the reigning Rebellion. Many of them had fought with their Pens against the usurping Powers, to the great danger of their lives; which to save, they lived either in exile abroad, or shifting from place to place in the three Kingdoms. If after their long tugging against the Tyranny, they were rewarded by their long desired Sovereign with some of the Churches goods, those goods were set in their proper place, and cannot but injuriously be said to be thrown upon such men undeservedly.

But they were *vast Emoluments and excessive riches*, saith the *Libeller*. So are all Church goods, where-soever Envy is the Controller, how little soever there be in the Receivers Books. I can give account of no other Chapter but the Metropolitcal of *Canterbury*, of which I have the honor to be a Member. This being the first, and one of the best endowed of the Kingdom; if those first and so enviously cryed up *Emoluments of twenty years in one* were but reasonable at *Canterbury*, they could not be very *Vast* in other Cathedrals. Our *Fines* are divided equally, but that the Dean hath double the share of a Prebend. Now I can give you this true account, Sir, that of the total of that great In-come of

our first *Fines* (deducting the reparation of the Church and our Present to our Royal Benefactor) the share of each of the twelve Canons was about eleven hundred pounds. Such a sum was no excessive reward for long Sufferers, and constant Actors in the Kings Cause; of which the most part of our Society consisteth. I am none of the greatest losers of the Clergy: Yet I may truly say that this Proportion did hardly amount to the third part of my losses, by Sequestration and other violences of the War. Such moderate showres falling upon Lands parched with a long drought, could not drench them to an Exuberancy, to leave pools above ground. The condition of my Brethren cannot be much different from mine. We have been long learning with St. Paul how to want, but have had no occasion as yet to learn how to abound. But the popular rumour that we have all the money of the Land, hath taught us another Doctrine;—*est inter causas paupertatis opinio divitiarum*. Certainly one of the great causes of poverty is to be esteemed rich; and another, to think our selves obliged to justify that opinion.

It is hard to say, whether the *Libeller* shews more injustice or ignorance, when he wisheth that we had entred the present Honours and Revenues, and left the arrears for publick accounts or good works. Were it granted that the Revenue of the Church without *Fines* is sufficient for us to keep Hospitality, and maintain the Quire, the Officers, the Schools, and the Almsmen of the Foundation, (of which we find it very short.) What had become of ours and all the Cathedral Churches, if all the *Fines* had been taken from them before the admission of the Canons? That of *Canterbury* (though much defaced by *Culmer* and the Fanatick

Fanatick Souldiers, and decayed by a neglect of well nigh twenty years) was more entire than most Cathedrals in *England* when we came to it: Yet in the year 1664 we found that the reparations of it stood us in *Twelve thousand* pounds, all that expence arising out of *Fines*. But for the *Fines*, all the Cathedrals of the Kingdom by this time had been heaps of Ruines. Without the *Fines* these great Fabricks, the greatest of *Europe* cannot yet be preserved from ruin. And it is that ruin, and another following upon it of a better Church than the Material, which such men as the *Libeller* aim at, when they cry out against *Fines*, and would have them converted to other uses. God keep the Church from such Stewards; and enrich us with a better Patrimony of the Church than this Temporal, which brings little plenty, and breeds much Envy. It is the prayer,

Sir,

Of Your affectionate

humble Servant,

P. D-M.

The first of these is the fact that the
 Government has been unable to secure
 the necessary funds to carry out its
 policy of non-interference. This is
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